



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

authors. The article on "Egyptian Religion" (by Petrie) does not attempt much more than a classified inventory of facts about the religion—catalogues of sacred animals and gods, beliefs about the dead and funerary customs, etc.

Volume VI brings, among others, an article on "Fortune" (which is not always properly distinguished from astrological fate); E. F. Scott treats "Gnosticism" soberly—a subject which has on many minds the effect which South is said to have attributed to the Apocalypse. In this part of the alphabet fall also the entries, "God" (composite), "Gospels" (Burkitt), "Greek Religion" (Farnell), "Harranians" (D. S. Margoliouth—somewhat meagre), composite articles on "Health and Gods of Healing," "Hearth and Hearth-Gods," "Heroes and Hero-Gods," "Holiness," "Human Sacrifice." Special mention should be made of W. Crooke's masterly article on "Hinduism."

In conclusion we can only repeat what was said in our notice of the first volume: The *Encyclopaedia of Religion and Ethics* must have a place in every reference library, and is an indispensable tool to every one who undertakes either the study of religious phenomena, or of particular religions, or of the history of religion as a whole. The editorial control will doubtless be firmer as the work proceeds; the prevailing level of the individual contributions is extraordinarily high, and the bibliographies appended to the articles are in general good both in inclusion and exclusion. Instances like Iverach's "Caesarism," in which none of the works of first rank on the subject is mentioned, are conspicuously infrequent.

GEORGE F. MOORE.

HARVARD UNIVERSITY.

ST. PAUL AND THE MYSTERY-RELIGIONS. H. A. A. KENNEDY, D.D., D.Sc. Hodder & Stoughton. 1913. Pp. xviii, 311. \$1.50.

Dr. Kennedy has given us a book which is in many ways important and valuable. As its title shows, it is an attempt to consider the relationship of Pauline theology to the contemporary cults of the Roman Empire. In successive chapters he discusses the influence of Stoicism, Astralism, the Orphic movement, Jewish affinities with the Mystery-religions, the general characteristics of the chief Greek and Oriental cults, Pauline terminology and the central conceptions of Paulinism as compared with those of the Mystery-religions, baptismal rites, and sacramental meals.

As a collection of facts this will be of much use to the theological student, especially so far as it concerns the Mystery-religions rather

than Paul; it is remarkably complete for the size of the book. It should, however, be noted that Mithraism is excluded for chronological reasons, and the Hermetic literature is included, and there will be a difference of opinion in many quarters as to whether this procedure is either justifiable or consistent. It suggests, what may possibly be the fact, that the origin of the book was the desire to controvert Reitzenstein rather than to investigate anew the whole field, and that so far as matters are dealt with outside the field covered by Reitzenstein, they are accretions due to Dr. Kennedy's scholarly desire to be complete.

As to the relationship of Pauline teaching to the facts of contemporary religion, I must admit that I differ wholly from Dr. Kennedy, and do not feel shaken in my views by his hostile though always courteous criticisms. I hope that I do not misrepresent his position by saying that he is inclined to think that the greater part of Pauline ideas can be better accounted for by the influence of the Old Testament than by contemporary Hellenistic thought, though he admits that this may have affected Pauline terminology. Faith, not sacraments, is the preëminently Pauline teaching, and Dr. Kennedy's contention is that this is ignored by those of us who are, roughly speaking, followers of Reitzenstein.

The reply to Dr. Kennedy is not quite simple, and to make it intelligible it is necessary to indulge in a little criticism of his position, which he will, I trust, not regard as personal, or as intended to derogate from the value attached to his book. In common with so many Scotch scholars, he seems unconsciously to reflect back his own enlightened Protestantism into the Epistles, and he talks about sacraments which work *ex opere operato* without sufficient sympathy for the Catholic interpretation of this doctrine. It is necessary to insist that the Catholic is much nearer to early Christianity than the Protestant, and there is not in Catholic eyes any antithesis between faith and sacraments: faith is the necessary attitude which is brought (or perhaps it would be better to say which brings men) to the sacraments. Paul saw a clear antithesis between faith and the works of the law, and therefore he argued this point at length. But neither he nor any one else saw any antithesis between faith and sacraments. The discovery, if it be one, that such an antithesis exists was reserved for the Reformation, and the cardinal defect of Dr. Kennedy's book is that he never looks at early Christianity except through the spectacles of Protestant theology. The reason why there is very little about sacraments and a great deal about faith and ethics in the Pauline Epistles, is because the position of the

sacraments was not denied by any one within the circle of Hellenistic Christianity. The relation of faith to law was disputed, and the relation of ethics to religion was misunderstood, and therefore we have a great deal about these problems in the Epistles to the Romans and Corinthians. That, however, does not prove that Hellenistic Christianity was not sacramental any more than the complete absence of any discussion in the British Parliament in the twentieth century as to the advantages of monarchy proves that there was no British king; it only proves that the monarchical principle was not in dispute. The proof that that principle was accepted in Parliament is that it was used at intervals as the incontrovertible basis of argument or as the last word in discussion; and in the same way the proof that the Hellenistic Christianity to which Paul belonged was sacramental is the fact that he uses the sacraments, just as he does the Resurrection, as the basis of argument with regard to disputed questions. I am therefore unable to see the force of Dr. Kennedy's remark on page 233, in which he controverts the contention in my *Earlier Epistles of St. Paul*, that an unethical view of baptism can be traced in some of Paul's antinomian opponents, and quotes passages which show the existence of other forms of antinomianism. No doubt he is right; but to disprove that some men are black, it is insufficient to show that others are white. Dr. Kennedy's exegesis of Romans 3 and 5 may be perfectly correct; but it does not alter the fact that in Romans 6 Paul connects baptism with his argument in a way which suggests that some people had failed to realize that the union with the death and resurrection of Christ which it affected brought with it ethical responsibilities. It is true that Paul frequently connects the forgiveness of sins with faith; but that is no argument, unless it can be shown that he had reached the position of those Protestants who see an antithesis between faith and sacraments. Moreover, it is a fact that he never suggests that baptism was ever a matter of dispute, and he never stops to argue about it. But was the preliminary requirement faith or the works of the law? That point *was* disputed, and he argues it at length. Again, was the consequent result an ethical responsibility or libertine freedom? That again was in dispute, and is consequently argued.

My objection then to Dr. Kennedy's method is that if we follow it, we overlook the essential features of controversial letter-writing, and repeat the mistake of the Tübingen school; which turned the controversies of the Church into the foundation of Christianity, and led directly to a view of Paulinism which, however admirable, seems to

be based on ideas unknown until the Reformation—an epoch which, with all its faults, I cannot help regarding as one of real progress and not mainly the return to a primitive standpoint.

I have been unable to resist the temptation of emphasizing the points on which I differ from Dr. Kennedy; but I can sincerely thank him for an interesting and learned book. In reviewing, as in controversial letter-writing, it is the points of difference which are apt to come to the surface.

KIRSOPP LAKE.

UNIVERSITY OF LEYDEN, HOLLAND.

ST. PAUL, A STUDY IN SOCIAL AND RELIGIOUS HISTORY. ADOLF DEISSMANN, D.D. Hodder & Stoughton. Pp. xix, 316.

Professor Deissmann has written a valuable and suggestive book on the Apostle Paul in such untechnical language that the general reader will find it as interesting as it is instructive. The author is a recognized master in the field of Graeco-Roman life and thought, and he has the additional advantage of having made two well-planned journeys to the East in recent years. His object is to penetrate through the dogmatic "Paulinism" of the schools, and see the great missionary living and working in his ancient environment. The purpose of the book is achieved; for even though one may dissent from some of the writer's conclusions, the reader gets a fresh and vivid impression of the Apostle's personality as it must have appeared to those who knew him in the flesh.

A few points deserve special mention. Dr. Deissmann accepts as genuine ten of the epistles traditionally ascribed to Paul, all of which he regards as letters rather than formal epistles. He also uses the Pastorals in a way which indicates that he believes them to contain certain genuine elements. The question whether the Apostle was set free after two years' detention in Rome is left open. He agrees with most modern critics in holding that Rom. 16 is a short note sent to Ephesus, and he thinks that our Epistle to the Ephesians is the letter to the Laodiceans mentioned in Col. 4 16. The South Galatian theory, which is held by many scholars, is rejected in favor of the older view, that the recipients of Paul's letter lived in the so-called "region of Galatia." Professor Deissmann rightly emphasizes two seemingly opposite aspects of Paul's nature—his mysticism, and his interest in the practical side of religion. These are the two keys which unlock his profoundest thoughts. Faith is union with God in fellowship with Christ; but Deissmann expressly repudiates the view of scholars like Heitmüller and Lake, that